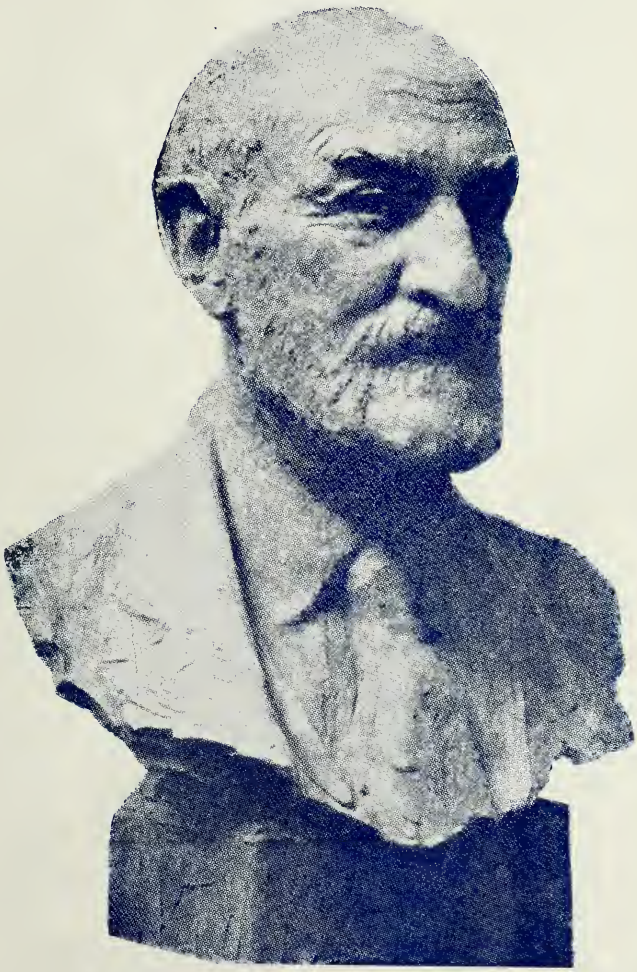
Millennial Star



Vol. 104, No. 8 Thursday, February 19, 1942

POETRY

HUMAN FRAILTY.

Weak and irresolute is man.
The purpose of today,
Woven with pains into his plans.
'Tomorrow rends away.

The bow well bent, and smart the spring.
Vice seems already slain.
But Passion rudely snaps the string.
And it revives again.

Some foe to his upright intent
Finds out his weaker part:
Virtue engages his assent.
But Pleasure wins his heart.

'Tis here the folly of the wise
Through all his heart we view:
And, while his tongue the charge denies.
His conscience owns it true.

Bound on a voyage of awful length
And dangers little known
A stranger to superior strength.
Man vainly trusts his own.

But oars alone can ne'er prevail.
To reach the distant coast.
The breath of heaven must swell the sail.
Or all the toil is lost.

—William Cowper.

THOUGHT FOR THE WEEK:

Discretion of speech is more than eloquence: and to speak agreeably to him with whom we deal, is more than to speak in good words, or in good order.—Francis Bacon.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 8 Thursday, February 19, 1942 Price Two Pence

For have I not the fowls of heaven, and also the fish of the sea; and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth?

★

My dear friends,

Greetings and best wishes to you and all of your loved ones on this my eighty-sixth Christmas, in which my wife joins me.

Yours sincerely,

December 25th, 1941.

THE story of Jesus the Christ is a story of old that ever remains new. The oftener I read of His life and labours, the greater are the joy, the peace, the happiness, the satisfaction that fill my soul. There is ever a new charm comes to me in contemplating His words and the plan of life and salvation which He taught to men during His life upon the earth.

We all know that no one ever lived upon the earth that exerted the same influence upon the destinies of the world as did our Lord and Saviour Jesus Christ; and yet He was born in obscurity, cradled in a manger. He chose for His apostles poor, unlettered fishermen. More than nineteen hundred years has passed and gone since His crucifixion, and yet all over the world, in spite of all strife and chaos, there is still burning in the hearts of millions of people a testimony of the divinity of the work that He accomplished.

HEBER J. GRANT.

[The message above was intended to reach us by Christmastide, but, in addition to the usual Christmas mail rush, the exigencies of the present difficult period have prevented its arrival until now.—ED.]

Obedience The Greatest Virtue

MANKIND'S DUTY IS TO STRIVE FOR PERFECTION

Abbreviated text of speech delivered at General Conference, October, 1941.

By Elder Joseph Fielding Smith

Of the Council of the Twelve

Joseph Fielding Smith

A FEW months ago, when I was in one of the mission fields, meeting with a group of missionaries, one of them asked me this question: Shall we baptize men into this Church when they say they believe that Joseph Smith was a prophet of God and they believe that the Lord appeared to him and that the Church of Jesus Christ of Latter-day Saints is indeed the Church of Christ upon the earth, and yet they have not forsaken all of their sins?

He stated that this question had been discussed among the Elders. Some took one view, some another. Some held that if we accepted a man who so expressed himself, that eventually he would repent of all his sins. I said in answer to him: "I shall read to you what the Lord Himself has said, and we will see if that will not answer your question." I am going to quote those words now:

"And again, by way of commandment to the Church concerning the manner of baptism. All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church."

Then I asked if that did not answer the question. The Missionaries concluded that it did. But yet this question arose: We keep the man out who has not forsaken all his sins and yet confesses that this is the Church of Christ; but think of the great many who are in the Church, the great number who violate the commandments of the Lord, and yet we do nothing about it.

I answered: True, unless it is a grievous sin we do not excommunicate people from the Church. We try to teach them their duty. We try to bring them to repentance. We try to make them understand the truth. But after they are in the Church, if they will not do these things and will not

hearken to our counsels, you may be assured that they are going to be judged according to their works.

The fact that they are members of the Church will not save them. Every man and every woman will have to answer for the deeds done in the body.

Then again an ancient prophet said: "Wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state."

Now, when people come into this Church they should, by all means, subscribe to the regulations which the Lord Himself has laid down by commandment. But does that mean that after we are in the Church, after we have confessed our sins and have forsaken them, that we can return to them after membership has been secured? That would not be consistent. Wo unto all those who are disobedient after they have made the preparation which is expressed in this commandment which I have read to you—wo unto them. Mark you, the Lord says before a man comes into the Church he must have a desire; he must come with a broken heart and a contrite spirit.

What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and the obligations which the Gospel entails.

BAPTISM A COVENANT TO CONTINUE FAITHFUL

Further, we read that he must forsake all of his sins. Does that mean merely until he gets into the Church, and then he may return to them again? I call your attention to the words of Paul, speaking himself in regard to baptism and membership, and rather rebuking some of the members of the Church when he said:

"How shall we, that are dead to sin, live any longer therein?"

Every baptized person who has fully repented, who comes into the Church with a broken heart and a contrite spirit, has made a covenant to continue with that broken heart, with that contrite spirit, which means a repentant spirit. He makes a covenant that he will do that.

Then, again, we read here, in this admonition and commandment, that he is to endure to the end. It is essential that we endure to the end. In the revelation that was given to the Church, this same revelation, at the time the Church was organized, the Lord said this:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in His Name, and endure in faith on His Name to the end, or they cannot be saved in the kingdom of God."

Now, I believe the Lord meant what he said. I think this is true. Baptism is not merely a door into the kingdom, which entitles us to enter, bringing with us a trail of sins unrepented of. It is not that at all. We must not enter that door until our hearts are humble, our spirits contrite, and we give the assurance that we will serve the Lord in faithfulness and righteousness to the end.

Again: "And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true;" that is, if we come into this Church with a broken heart and a contrite spirit, with a determination to forsake all our sins and live faithfully to the end, then we are justified, and the sanctification of the blood of Jesus Christ is efficacious, and we receive the blessings.

"We know also that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds and strength."

Again here we are involved: it is our duty, as members of this Church, to serve the Lord our God with all our mights, with all our minds, with all our strength, and as it is stated in another revelation, with all our hearts. That is our duty—not to serve Him half-heartedly, not to accept a portion of the commandments only, not to receive only those things which appeal to us, and refuse to accept those principles which do not appeal to us. We should be converted in full to the Gospel of Jesus Christ.

"TAKE HEED AND PRAY ALWAYS"

Now let me read this: "But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the Church take heed and pray aways, lest they fall into temptation"—not only the Church collectively, but you and me; let us take heed.

Never in the history of the world, that is, in the history of the Church, have there been so many temptations, so many pitfalls, so many dangers, to lure away the members of the Church from the path of duty and from righteousness, as we find today. Every day of our lives we come in contact with these temptations, these dangers. We should continue in the spirit of prayer and faith, remembering that there is this possibility that we may turn from the grace of the living God, and fall, unless we continue in that humility, in the exercise of faith and obedience to every principle of truth.

I often think, and I suppose you do, too, of that great and wonderful discourse—the greatest that was ever preached, so far as we know—which we call the Sermon on the Mount, in which instructions of various kinds were given by our Lord for the benefit of the members of the Church of all ages, by which, if we will only hearken to those teachings, we may come back again into the presence of God, the Father, and His Son Jesus Christ.

I often think of that which is really a summation: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

I have heard many discourses upon that, with which I could not agree, not fully, because I believe the Lord meant just what He said, that we should be perfect, as our Father in heaven is perfect. That will not come all at once, but line upon line and precept upon precept, example upon example, and even

(Continued on page 128)

Metal Plates In The Ancient World

By Elder Cecil E. McGavin

Author of "Cumorah's Gold Bible" and "Mormonism and Masonry."

THE Prophet Joseph Smith did many things which no impostor would have done. In fact, most of his work was contrary to what the world generally regarded as orthodox. No deceiver would have related that the Father introduced His Son during the vision in the grove and that the Son gave all the instructions to him, yet the scriptures make it clear that Jehovah was the Deity who was directly concerned with the prophets and seers during the history of man's existence upon the earth.

One of his statements that was ridiculed extensively and accepted by many as proof that he was a deceiver, was his assertion that the historical records of the Nephites were inscribed on plates of gold. This idea was held up to ridicule from the time it was first reported that a volume of gold plates awaited the attention of this young seer. One intent upon deceiving, probably would have chosen a more popular medium, such as parchment or papyrus. ...

As books were written against the Book of Mormon, their authors continued to treat with contempt all mention of gold plates. One writer made the following sarcastic comment:

PART IV OF
"A MARVELLOUS WORK
AND A WONDER"

"Nephi is again commanded to manufacture more plates to engrave upon, and in this land of plenty, materials were plenty. The art of making them wihout materials is probably lost. Gold, silver and copper ores are found, and no others mentioned, but brass plates can be made, doubtless, by Nephi, out of gold, silver and copper, as well as out of nothing"—E. D. Howe, "History of the Mormons," p. 35.

One minister, who must have been woefully ignorant of ancient history, declared that the method of writing on metal sheets "was a new thing under the sun. Solomon was wrong. He had not fathomed the fertile imagination of this modern man, who assembled such a magnificent array of metal tablets, brass and gold, as the whole world had never dreamed of before."

METAL PLATES USED

There is ample evidence, however, that metal plates were used to write upon in ancient times. In I Maccabees 8: 22, we read that a peace treaty signed by two rulers in Palestine long before the birth of Christ, was written upon a plate of brass.

In Chamber's "Encyclopedia" we read that:

"From time immemorial legal documents in general, as well as treaties, have been inscribed on tablets of brass. . . . The Greeks, too, wrote on metal. The oldest Greek records are inscriptions carved in stone or engraved on metal surfaces.

Treaties between Greek States were frequently engraved on bronze plates and attached to walls of temples."

In Bishop Watson's "Bible and Theological Dictionary," we are told that "the Hebrews went so far as to write their sacred books in gold." Kitto declares that lead plates were commonly used for such a purpose.

KNOWN BY ANCIENTS

Bishop Watson said further: "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. The first books were in the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of Sepher, that is, square table. That form which obtains among us (he quotes from Pliny) is the square, composed of separate leaves; which was also known, though little used, among the ancients."

Other critics have complained that if the goldsmith's art was once known by the ancient inhabitants of America, it is strange that we find no sets of metal plates among the ruins or pre-historic civilization, or that the Spaniards did not preserve examples when they collected the golden spoil of the land and sent it across the sea to Spain. The Spaniards' thirst for gold was so strong that if they had found sets of gold plates containing writing, they would likely have gone to the melting pot, as did tons of golden ornaments taken from the temples.

The historian, Prescott, has written of the vandalism of the conquerors when the beautiful temples of Mexico and neighbouring countries were pillaged:

"The business of melting down the plate was instrusted to the Indian goldsmiths, who were thus required to undo the work of their own hands. They toiled night and day, but such was the quantity to be re-cast, that it consumed a full month. When the whole was reduced to bars of a uniform standard, they were nicely weighed, under the superintendence of the royal inspectors. The total amount of gold was found to be one million, three hundred and twenty-six thousand, five hundred and thirty-nine pesos de oro, which, allowing for the greater value of money in the 16th century, would be equivalent, probably, at the present time, to near three million and a half pounds sterling. . . ."—Prescott, "Peru," p. 336.

A recent scientist has written of the ancient metal craftsmen in this land:

"They cast, hammered and welded bronze into weapons, utensils and ornaments. They drew metals into wire, and even possessed some lost art of plating one metal with another. Many of their copper masks are as perfectly plated with gold as though done by the electrolytic process; there are copper objects plated with silver, and copper bells with metal as thin as paper, so thin, it seems impossible that they could have been cast or hammered, and appearing far more as if produced by depositing a copper solution on a wax or similar form."—A. Hyatt Verrill, "Under Peruvian Skies," p. 27.

SAW GOLD SHEETS

Though all the treasures the Spaniards procured reached the melting pot, there are still to be seen examples of the goldsmith's art r esembling the plates Joseph Smith described. Dr. Saville has said of such discoveries:

"Padre Gay mentions that the Mixtecan Indians sold to some European antiquarians, very thin plates of gold, evidently worked with the hammer, which their ancestors had been able to preserve, and on which were engraved ancient hieroglyphics."—R. M. Saville, "The Goldsmith's Art in Ancient Mexico," p. 175.

Elder Melvin J. Ballard has given the following description of gold plates he saw in Peru:

"Brother Pratt and myself saw in a museum in Lima, Peru, a stack of gold sheets almost indentical with the size of the Book of Mormon sheets, approximately eight inches long and seven inches wide, as thin as paper. The whole stack was nearly an inch thick, and not a thing upon either side but just gold sheets, prepared for just such work as the plates of the Book of Mormon."—The Deseret News, April 30th, 1932.

OTHER PLATES FOUND

Several other plates have been found in America, such as the famous Kinderhook Plates and the Tuccabatchey Plates, most of them bearing hieroglyphic writing.

Thousands of people have seen the gold and silver plates in the British Museum, and the two sheets of gold and silver found in the cornerstone of an old building in Persia have been well publicized. The inscription on these sheets of metal found in Persia gave the date of 515 B.C., as the time they were deposited.

And thus another argument against the "Gold Bible" falls to the ground. The spade continues to uncover valuable evidence in defence of this sublime book, yet the spirit of testimony and truth that is found on every page is worth more than a thousand restored temples or chests full of plates of gold. In the words of Isaiah, truth has sprung from the earth and righteousness has looked from heaven.

★

ELDER GEORGE H. BAILEY wishes to express his deep appreciation for the numerous letters he has received from members of the Church and former American Missionaries in this land, containing good wishes and congratulations on his appointent to First Counsellor in the Acting Presidency of the British Mission. He regrets that pressure of responsibilities at the present moment prevent him from communicating will all immediately, but is grâteful indeed for the thoughts that have reached him from so many.

The Latter-Day Saints' "Millennial Star"

THURSDAY, FEBRUARY 19, 1942

EDITORIAL

Going To Church

IT may be said that a great number of the villages of England consist, proverbially, of a score or more of buildings. There is the Church, the public house (an unfortunate addition—but seeming necessity) and a row or so of cottages. The proportion of attendants at the Holy House varies, but that at the other house is invariably anything from 75 per cent upwards of the inhabitants. In the large towns and cities where Church buildings are numerous, the balance is definitely in favour of the other house, and, indeed, it is by no means a rash statement to make when it is said that attendants at the other house throughout the nation are in excess.

Why?

Firstly, the unbelief of a large number of people obviously precludes their attendance at a place of worship; secondly, although a great number of people express belief in Christianity, they do not consider it necessary to attend Church; thirdly, there is a group who consider priests and dignitaries hypocrities, and unhelpful to better living; and lastly, there are those who, though not so virile in criticism of the ministerial body, state that they get no satisfaction from attending meetings.

Now, excluding those in the first category, and dismissing those in the third (since the majority of those seem to be people who have rarely been to Church and therefore speak without knowledge; if they have graced a service with their presence, is for the express purpose of criticism), what can be said for the others? The last group may have some basis for objection, for there is no doubt that the Churches today do not supply the urgent needs of the populace. The Gospel of Christ, "the power of God unto salvation," exists only in its entirety among the adherents to the Church of Jesus Christ of Latter-day Saints, thus those who do not have, cannot give. The second group are a little stubborn and have only dipped into Christianity, having, in consequence, an imperfect knowledge. They prefer to remain so, feeling that a greater understanding would impose obligations and interfere with their "freedom."

Perhaps the most important question arising from this is: Why go to Church?

Essentially, the reason why those who go, do go, is to worship. That covers a multitude of ramifications. "The Glory of God is Intelligence," and we believe in worship that all minds can comprehend and participate in, that each one may gain some

personal enjoyment. Tedious ritual is forsaken and the normal formality of our sessions is an outstanding feature. Our services are warm and friendly, and solace is the inevitable result for all. "Well," some might say, "that's just what we are looking for. Your chapels must be full." They are not, not even with our own members, of whom there are enough to fill to capacity all the buldings we use in this land.

Going to Church is exactly the same as all other efforts expended for the yielding of beneficial results. What you put in you get out. The Lord is good, however, and often doubles the returns for a little extra effort. Casual attendants give various reasons for their absences. Speakers are complained of; somebody has offended; the local leader is disliked; there are things to do or appointments to be kept. Well, perhaps the speaker is not so good. Perhaps he or she did not impress you. Have you ever heard someone say, "Wasn't he good?" when you felt most depressed about it all, and have you never experienced the same situation reversed? The speakers are only an aid to worship. Your mind should be filled with thoughts of God when you go to meeting, and if it is you will see above and beyond human deficiencies. Likewise, if you feel offended by someone, absenting yourself from meeting will not effect an understanding. You will sustain the greater loss ultimately, and, further, Doctrine and Covenants, Section 42: 88, will give the formula for overcoming such a condition.

Those who place their personal affairs (and sometimes enjoyment) before attendance at worship, evidently do not appreciate the pearl of great price they have in their possession. The Gospel to them is a thing apart, one of the activities of their lives, instead of the very breath of their existence. Our lives should be built around the Gospel, not vice versa. Which brings us to consideration of the duty incumbent upon us as Saints of the Latter days. If we fully appreciate the Gospel of our Lord and realise all the happiness and joy that can be ours through complying with its principles, then assuredly we owe to the Author of it respect and admiration, and we should show this in some measure by regularly giving praise and worshipping Him.

Few as we are in this land, everyone can do something in our organisation. The view is held by some that attendance at Auxiliary meetings is not necessary if they go to Sunday services. It is through actual participation in these schools of religious learning and culture that we can develop greatly. We may "not like" the lessons or the teacher, and possibly we deplore the lack of cultural activity—but again, the rule applies, what you put in, you get out in proportion. Let us catch the spirit of our glorious Gospel by "tuning in" at the specified times. After all, if we tuned in on the radio at 5 p.m. to a programme advertised for 4 p.m., we should be dissatisfied with the result.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

"For verily this is a day appointed unto you to rest from your labours, and pay thy devotions unto the most high."

—J. P. H.

For The Young Folk

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us—
He made and loveth all.

A SLAVE ADVISES THE RULER OF EGYPT.

JOSEPH was very happy in the house of Potiphar, for God blessed him so much that he was made the ruler over all the household. Unfortunately for Joseph, though, Potiphar's wife hated him, so she had him falsely accused and sent to prison. Even then, God still blessed Joseph, and he did so well that the keeper of the prison put all the other prisoners in his charge.

Pharaoh became displeased with his Chief Butler and Chief Baker, and sent them to prison. They were put in Joseph's charge, and one night they both dreamed dreams. The Chief Butler dreamed he saw a vine, with three branches which budded, and sent forth blossoms. The clusters of blossoms ripened into beautiful grapes, and the Butler pressed them into Pharoah's cup, which was in his hand. No one else could understand the dream, but Joseph told him that the three branches on the vine represented three days, and that in that time Pharoah would restore him again to his office in the royal household.

The Chief Baker dreamed that he had three white baskets on his head, containing all kinds of delicious sweetmeats for Pharoah. As he carried the baskets, the birds came and ate the cakes. Joseph said that the three baskets represented three days, and in that time the Baker would be hung, and that the birds would eat his body.

In three days Pharoah celebrated his birthday, and brought his Butler and his Baker out of prison. The Butler was restored to his office, but the Baker was hung, just as Joseph had said.

After two years, Pharoah dreamed two dreams in one night. First seven fat cows came up from the stream and fed in a meadow, and then seven thin cows came along and ate up the fat cows. Pharaoh awoke, but when he slept again he dreamed that seven full ears of corn came upon one stalk. These were followed by seven empty ears, which sprang up and devoured the seven full ears. In the morning Pharaoh was very worried. He consulted all the wise men, but none could tell the meaning of the dreams. Suddenly, the Butler remembered Joseph, so he went and told the ruler. Joseph was sent for, so when he had shaved and changed his clothes, he came to Pharaoh and told him that the two dreams had the same meaning. The seven fat cows and the seven full ears of corn meant seven years of plenty, but the seven thin cows and the seven empty ears were seven years of famine. Joseph said that the seven years of famine would be so bad that all the people of Egypt would forget the seven years of plenty which had gone before.

Next week we will read more about Joseph and his adventures in Egypt.

E. M. B.

L.D.S. Pen Friendship League

Under the Direction of President A. K. Anastasiou

THE membership of our League is growing weekly. It is a matter of joy to the senior members of the Priesthood and the Sisters of the Church to realise that our young members are beginning to express themselves, through letter writing, their life ambitions, hopes and aspirations.

Here is another idea. In every Branch of the Mission where there is a group of young Latter-day Saints, a Pen Friends' nucleus should be formed to help develop this healthy idea. There are younger members of the Branch growing up, girls and boys of 15 and 16 years of age. They are just beginning to take notice of their elders and watch their ways and behaviour. They may not be sufficiently daring to express themselves, but, nevertheless, they watch others; THEY MAY BE WATCHING YOU. They should be admitted into this nucleus of Pen Friends, made very welcome and guided aright in matters that will help them form their own ideas of the future.

Under proper supervision of a suitable well-informed Pen Friend, discussions could be held to teach each other the beautiful, ideal, virtuous and sweet relationship that should exist between every L.D.S. boy and girl.

Pen Friends, you have written to me before. Write again and tell me what you think of this idea. I believe some intelligent lead should be given to some of our members who are shy and reticent. I have met them in many Branches: fine, sweet youth of the Church.

You may be interested in extracts from letters just received:

"During the past few months I have been thrilled by your words and efforts on behalf of the young people of the Church to marry within the fold. This has indeed been one of my greatest blessings. Only those who experience it, know of its joys. So, when one reads your words, and views your efforts in this direction, one experiences great satisfaction in knowing that you are trying to extend this happiness to others. Recalling the past Mission-wide M.I.A. Conferences at Kidderminster, Sheffield, Bradford, Rochdale, etc., I remember quite well, as you no doubt do, President Cannon at the Conference Tea asking the members, then non-members, the married, then single, to stand up, giving the admonition to the last named to choose their companions from within their own faith, and how those who obeyed his words, now live happily together. I know many happy wedded couples brought together through such efforts."—Horace E. Heyes, Wigan, Lancs.

"I personally wish to congratulate you in bringing into being the Pen Friendship League. I frankly consider that by so doing you have made a very brilliant strategic move."—Walter E. Downs, London.

LATTER-DAY SAINTS—YOUNG PEOPLE—
GET TO KNOW EACH OTHER.

Home Missionaries' Page

WHAT is a Missionary? A messenger chosen, ordained and sent to preach the Gospel of Jesus Christ; one who has a sacred duty, commission or errand to fulfil.

Last week we said that the Lord Himself established and called forth this Church by His own voice and authority to be a witness and a testimony to all the inhabitants of the earth.

Consider His words: "And the voice of warning shall be unto all nations by the mouths of my disciples, whom I have chosen in these the last days. And they shall go forth and none shall stay them, for I the Lord have commanded them."—Doctrine and Covenants 1: 4, 5.

Therefore, a missionary is a disciple of the Lord, chosen in these the last days and COMMANDED BY HIM to be a voice of the Lord "unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

The success of a full time or Home Missionary depends upon three essential things:

Study, Fasting and Prayer.

There is no obstacle that our Missionaries cannot overcome. There is no one that can stay them from fulfilling their sacred tasks. Through sincere, positive, unflinching, trusting faith, our Missionaries who were penniless received means; hungry, they were filled; sick, they recovered; attacked, and yet delivered from the hand of the enemy unharmed. The blessings and promises bestowed upon their heads are being fulfilled to the very letter today, this very hour, before our very eyes:

Reports from the Field:

"It is good to visit the inactive members and leave with them the word of God. We feel we are obeying the words of Christ, "But go rather to the lost sheep of the house of Israel, and as ye go preach, saying, 'The Kingdom of Heaven is at hand.'" (Matt. 10: 6, 7).—Gwen Johnson, South Shields.

"Friends at work are interested in Baptism. One brings up the question of the principles of the Gospel very often."—Mary Dyson, Sparkbrook.

"Branch Re-Union was held on December 20th in the Sheffield Hall. Eighty Saints and friends in attendance, and all enjoyed a very good time."—Geo. W. Laycock, Sheffield.

"Visited sick Sister who had previously shown no faith in administration, but on this occasion great faith was manifest. At her request, President Woodhouse and I administered to her and left her cheered and comforted."—John F. Cook, Norwich.

"I visited the home of my brother, who is an inactive member of the Church. They commented on the recent visit of two Lady Missionaries, and were happy to have met them."—Arvilla T. Smith, Sheffield.

"Our Primary grows each week, and last week we had 42 children out."—Elsie Quinney, Rawmarsh.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH, AND MY PEOPLE.

A. K. A.

District Activities

Leeds

A children's party was held on January 17th, under the auspices of the Sunday School of the Bradford Branch. A concert programme included items by the "Sparklers" Concert Party and a cinematograph show was presented by Branch President Tom Elkington. Music was furnished by Brother George Fearnley and Sunday School Superintendent Sister Florence Dennis arranged games. Tea was served under the direction of Sister Mary Elkington, who catered for same.

Liverpool

Liverpool District held their first Home Missionary Convention in conjunction with the District Gold and Green Ball on Saturday and Sunday, January 24th and 25th, 1942. Approximately 200 people attended the Ball, which was held at Gee's Dance Hall, Wigan on Saturday evening. The feature of the evening was the choosing and crowning of the Queen, Sister Margery Patey being the choice. President Andre K. Anastasiou performed the ceremony, presenting special gifts to the Queen and her two attendants, Sisters Ida Willis and Jean Moore. Brother Adwin Astin acted as M.C.

The first meeting on Sunday was a testimony meeting, held at 9 a.m. in the Wigan Branch Hall; 22 of the 62 people that attended bore their testimonies.

The theme chosen for the Convention was "The Glory of God is Intelligence," and in the first general meeting, held in the Baths Assembly Hall, Wigan, this was ably developed by Brother Richard Morris, Sisters Doris Allison, Joan Cookman, Marie Fyffe, Mary C. Hartley, Edna Heyes, and Eveline Foster. Sisters Joyce Gittins and Delia Bedford, Lady Missionaries, spoke briefly at this session. Brother and Sister Anastasiou rendered a vocal duet, "Nearer my God to Thee," and the Home Missionary Chorus sang "True to the Faith." Eighty-three people attended.

The second session opened at 2 p.m., conducted by Elder Clifford Hartley of the Wigan Branch. The theme was further developed and discoursed upon by Brothers Fred Fellows, David Gardner, Sisters Jean Moore and Margery Patey, followed by Brothers Harry D. Foster, Edwin R. Astin, and Clifford Hartley. President Anastasiou spoke finally on the need for full time Missionaries in the Mission. During the session the Home Missionary Chorus rendered "The Voice of God is Heard." Eighty-five people were in attendance.

Brother Horace E. Heyes conducted the final session, at which the principal speakers were District President Parkin L. Cookman, Sister Marie W. Anastasiou, and finally President Anastasiou. Brothers Hartley and Foster sang "The Challenge," with the assistance of the Home Missionary Chorus. Eighty-eight people were in attendance.

During the intervals between sessions, special Home Missionary meetings and Priesthood gatherings were held, at which all who attended received instruction and advice from the President.

A fine spirit was present and manifest throughout all meetings, and all who attended and assisted felt well repaid for their efforts.

Manchester

Oldham Branch held their Re-Union, with the assistance of the Home Missionaries, on Saturday and Sunday, January 10th and 11th. A Dance and Cabaret was the order of the Saturday evening, the highlight of which was a series of short sketches presented by the Home Missionaries. The 70 people in attendance enjoyed a hot supper, served by the Relief Society of the Branch.

The Conference on Sunday was conducted by the Home Missionaries, and the theme, "The Destiny of the Earth and Man," was developed at the single session. Principal speakers were Brother John Shaw, Sisters Sarah Kershaw and Emma Wynn. The whole pro-

gramme was carried out under the direction of Branch President John Massey and Home Missionary Supervisor Sister Emma Wynn.

A baptismal service was held in the Manchester Branch on Sunday, January 25th, 1942. John Heginbottom was baptised into the Church by Brother Albert Woodruff, District President. Confirmation followed immediately at the hands of President Woodruff. Sister Lilian Burton spoke on the principle of "Faith," and Sister Hazel M. Sands on "Baptism and the Gift of the Holy Ghost." The infant son of Brother and Sister Heginbottom was blessed at the same service by President Woodruff.

Manchester Branch Conference was held on Sunday, February 1st. "Faith" was the theme chosen, and speakers were Lady Missionaries Sisters Hazel M. Sands and Lilian Burton, and Sister Emma Wynn and Brother Kershaw. District President Albert Woodruff was the concluding speaker.

After the meeting, Brothers Percy Glassey and John R. Glassey were set apart as Home Missionaries by President Woodruff and Elder Kershaw.

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JAMES P. HILL, Editor—Publisher.

QUEENSLAND DISTRICT

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

17 GIBBON STREET, WOOLLOONGABBA
BRISBANE, AUSTRALIA

Office of the Relief Society.
21st November, 1941.

Brother A. K. Anastasiou,
British Headquarters,
Church of Jesus Christ of Latter-day Saints,
149 Nightingale Lane, London, S.W.12, England.

Dear Brother,

The Brisbane Branch of the Relief Society send their greetings to the Relief Societies and the Members of the Church in the United Kingdom, assuring them that the prayers of the Saints, in meetings and in private, are ever tendered to the Most High for the safety of His people in Europe and on the seas.

This Branch has forwarded two parcels of clothing to you for distribution to the distressed and needy victims of this dreadful war. These parcels are the beginning of a continual flow from this Branch, for we have before us the words of the Saviour of Mankind. "Inasmuch as ye do it unto the least of my little ones, ye do it unto me."

It is in times of trouble, stress and danger, that the testimony of the Gospel of the Lord Jesus Christ stands predominant—a source of assurance, courage and tranquility to the Saints and a marvel to other peoples.

May the Lord bless, sustain and comfort, the Saints and people of Britain through the dark days of the war, until the dawning of the day of Peace, when the powers of aggression and evil will be overthrown, and liberty and righteousness reign supreme, is our ever-present prayer.

Sincerely your Sister in the Gospel,

NORAH WATERS.
Secretary.
Brisbane Branch Relief Society.

THIS WEEK'S COVER

OUR cover picture this week is a reproduction of a portrait bust sculptured in September of last year by Avard Fairbanks. It is the outcome of a long-felt desire on the part of Dr. Fairbanks to create a bust of our President, and he says: "I feel that this is one of the finest studies I have done. Following along with the Abraham Lincoln recently completed, it causes me to sense more keenly an ambition to make the great characters of American History; and indeed President Grant is one of them." Although the work was accomplished in but four short sittings (because of the strain imposed on the President), the result is life-like. Dr. Fairbanks has studied in the Institutions of both continents, and his works have received recognition and have been exhibited in the foremost galleries of America and Europe.

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Death Of Andrew Jenson

Andrew Jenson

THE death occurred of Andrew Jenson in Salt Lake City, Utah, on November 18th, just prior to reaching his 91st birthday. Active until the end, this great nonagenarian will be remembered for his services as Assistant Church Historian. His works in this field have been prodigious and will remain forever as monumental efforts. He was born in Denmark, December 11th, 1850, and his parents were among the first converts to Mormonism in that part of Scandinavia. He therefore grew up in the Church, imbibing the Gospel principles continually and at the age of 16 years had saved enough money to emigrate to Zion. He arrived with his parents in Salt Lake City in 1866. In those early days he travelled far, and worked very hard, gaining much valuable experience. He fulfilled two Missions to his native land, resulting in his translation of Joseph Smith's History into the Danish language. During his second visit to the land of his birth, he laboured as translator and assistant editor of "Scandinavian Stjerne," equivalent to our "Millennial Star." (Many copies of this still reached us after the outbreak of hostilities, until further developments in Nazi invasion tactics prevented its despatch here.)

In 1895-7 he filled a special Mission to every Latter-day Saint Mission Field throughout the world, travelling nearly 60,000 miles, and obtaining a vast amount of historical data and information. The result of this great trip is "The Encyclopaedic History of the Church," covering a period of a century of time from 1830-1930. "At a moment's glance the reader can find alphabetically any item pertaining to Church history, any place or event, and as a work of reference it stands unequalled to any ever published." Throughout the many years that he lived, much of the history he wrote he must have seen take place, and his own personal journals, sedulously kept, were of invaluable help to him in his task.

AID TO RUSSIA DONATIONS FROM THE BRANCH RELIEF SOCIETIES OF THE BRITISH MISSION.

WE wish to extend to the Presidencies and Sisters of the British Mission Relief Societies our heartfelt thanks for their generous response to our appeal for the Mrs. Churchill's Aid to Russia Fund.

We are listing below the names of the Branches who have sent contributions.

Barnsley, Bradford, Bristol, Doncaster, Dublin, Eastwood, Gainsborough, Glasgow, Halifax, Hucknall, Hyde, Leeds, Leicester, Liverpool, Lowestoft, Manchster, North London, Norwich, Nuneaton, Oldham, Preston, Rawmarsh, Rochdale, St. Albans, Sheffield, Shildon.

—The British Mission Relief Society Board.

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OBEDIENCE THE GREATEST VIRTUE

(Continued from page 116)

then not as long as we live in this mortal life, for we will have to go even beyond the grave, before we reach that perfection and shall be like God.

But here we lay the foundation. Here is where we are taught these simple truths of the Gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is my duty, it is yours, to be better today than I was yesterday, and for you to be better today than you were yesterday, and better tomorrow than you were today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire of our hearts to overcome the world. That is all.

There should be no sin in the Church of Jesus Christ of Latter-day Saints. No man should attempt to excuse himself because he has this failing or that. If we have a failing, if we have a weakness, there is where we should concentrate, with a desire to overcome, until we master and conquer. If a man feels that it is hard for him to pay his tithing, then that is the thing he should do, until he learns to pay his tithing. If it is the Word of Wisdom, that is what he should do, until he learns to love that commandment.

May the Lord bless and guide the members of the Church, and protect us from evil. We know that the world is full of evil. It is a wicked world. The Lord has said that. We have come out of it. We don't belong to it, although we are in it. If we are keeping the commandments of the Lord we have no right and we should have no desire to partake of those things which belong to the world, which are contrary to the kingdom of God.